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American *Picumnus*, as Parker has already shown, and Parker believed that the *Pici* "have a *Passerine* foundation."

I here venture to state that as our knowledge of the morphology of *Aves* becomes more perfect the fact will be appreciated that the *Pici* and the *Passeres* are divergent groups from a common stock in time; and that the former have simply become highly specialized and modified in accordance with their mode of life and habits. This common stock Fürbringer has referred to as the "Pico-Passeriformes," and the root-stock just prior to the divergence the "Pico-Passeres," which latter he again subdivides into his families. This also appears to be in keeping with our present knowledge of the subject and what osteology of the groups in question seems to indicate.

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## PHALLIC RITES AND INITIATION CEREMONIES OF THE SOUTH AUSTRALIAN ABORIGINES.

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OF PARRAMATTA, NEW SOUTH WALES.

(Read October 5, 1900.)

This paper is intended as a continuation of the one I communicated to this Society in January last on *Divisions of the South Australian Aborigines*; and the map thereto appended, Plate VI, represents the territory within which the rites now described are in operation. Exigencies of space render it necessary to treat the subject in the briefest possible manner, but it is hoped that each part has been described with sufficient fullness to give a consecutive account of the proceedings.

It may, perhaps, be as well to state that I was appointed by the Government of South Australia a land surveyor in 1883 and a Justice of the Peace in 1884, both of which positions I still hold, by which means I have had opportunities which would not otherwise have occurred of carrying on my inquiries respecting the customs of the aborigines in that colony.

### CIRCUMCISION.

When a tribe has a few boys old enough to go through this ordeal, messengers are dispatched by the head men to several of the neighboring tribes to ascertain if they also have some youths

ready for the ceremony. One of the lads to be operated upon whose body is painted with red ochre and grease, with down feathers in his hair, is sent with each messenger. The age at which the boys are circumcised varies from about eight to twelve years, depending upon the growth and development of the subject and other circumstances.

People occupying country a hundred or a hundred and fifty miles distant respond to an invitation of this kind, and assemble at a general camping ground which has been fixed upon by the initiator of the proceedings. The men of each tribe approach the main camp painted and in a meandering line, stamping their feet, and are accorded a formal reception by the local mob, after which they establish their quarters on the side nearest their own country. The boy who accompanied the messenger is borne into the general encampment on the shoulders of one of the men, and the old chiefs shout out the names of well-known localities in the district they have come from. They also mention flowering trees such as the wattle, remarkable mountains and shady trees.<sup>1</sup>

In a secluded place, a short distance from the main camp, a space about twenty-five or thirty yards in diameter is cleared of all grass and loose rubbish and partially surrounded by a fence of boughs, where the circumcision of the novices will be carried out later on. These gatherings are generally arranged to take place shortly after the new moon makes its appearance, so that there will be moonlight during some part of every night for two or three weeks; and where circumstances permit the summer time is chosen—the season of the year in which game and vegetable products are the most abundant being preferred.

Festive and preliminary ceremonials are carried on for some days after the last mob has arrived, which I need not now occupy the space to detail. While these performances are in progress the head-men assemble at their private meeting place near the camp, and determine the date on which the novices will be circumcised. As the men of one tribe circumcise the youths belonging to another, as soon as the date is announced the men of the several mobs present pretend to quarrel with each other, on account of their boys being compelled to submit to the rite. During the night considerable sexual intercourse is indulged in, but this privilege is accorded only to those persons who would be entitled to marry each other in con-

<sup>1</sup> *Proc. Roy. Soc. Victoria, N. S.*, Vol. x, pp. 4 and 32.

formity with the tribal laws, and would not be extended to the novices.

On the afternoon of the following day the youths to be operated upon are conducted to the prepared place before referred to and are kept there all night. When the men are taking the boys away, the mothers and other female relatives of the latter dance around and gently strike the men of their own phratry on the shoulder with the open hand. For example, the Koolpirro women would strike the Koolpirro men, and the Thinnawa women the Thinnawa men. After this the women retire, and are not permitted to witness any of the secret portions of the rites. The men who have the custody of the novices are accompanied by young fellows who were circumcised and subincised at previous gatherings of recent date.

A cold night is usually selected for taking charge of the boys, and they are kept at their camp without sleep or clothing. The men shove and pull them about to keep them awake, under pretence of watching for the approach of an enemy. At the first appearance of daylight a short passage is formed by some men standing in a row on one side and some on the other. During this time bull-roarers are sounded in the bush close at hand. A novice is carried along the passage referred to and laid face upward on the backs of several men who are clustered together, and his limbs are held fast. An old man, selected from one of the visiting tribes, then pulls the foreskin forward and cuts it off with a sharp flake of stone. The foreskin is then held up in view of those standing around and its appearance is hailed by acclamation. A new name is now conferred upon the graduate by which he will in future be distinguished. Those who have charge of him put dust or ashes on the wound to stop the bleeding. Being sleepy, cold and weary from the effects of the previous night's proceedings, his body appears to be numb and almost insensible to pain.

The same ritual is gone through in regard to every novice operated upon and a fresh circumcisor is appointed for each. These men profess to undertake their duty with reluctance, and are rubbed over with dust by their comrades before commencing the ceremony. Different ways of disposing of the foreskin are practiced in different parts of the territory treated of in this paper. In some districts it is eaten by the man who cuts it off and his friends, the men standing around being responsible that this is done. In other cases it is eaten by the elder brothers or brothers-in-law of the novice; in

others it is buried in sand or otherwise dealt with, according to the custom of the tribe in whose country the rite is carried out.

When all the subjects have been operated upon, they are placed standing beside their guardians, while two men sound bullroarers in their presence. Some armed warriors now advance in a menacing attitude and threaten the boys in fierce loud tones that if ever they divulge any part of the secret ceremonies to the women or to the uncircumcised, they will be punished with immediate death. About noon human blood is sprinkled over the bodies of the novitiates, and they are kept near the place where they were circumcised during the remainder of the day.

All the ceremonies being now at an end, toward evening there is another mock quarrel, and during the ensuing night the men of each tribe lend their wives to the men of the other tribes present ; this privilege, however, is restricted to individuals belonging to the proper intermarrying divisions, and to men who have passed the prescribed initiatory rites. The following morning all the visiting tribes disperse and start on their return journey to their own hunting grounds, taking their respective novices with them.

Each tribe takes charge of its own novices, who are kept under the control of their sponsors after their return to their own country. They are taken away to a camp in the bush until their wounds are healed, during which period they must not be seen by women, and are restricted to certain kinds of food, in accordance with the directions of the old men. Several fires are now lighted to the windward of the graduates, so that they may be enveloped in a dense smoke, after which they are brought back by their guardians to a place previously arranged, where they are met by their mothers and female relatives, and are then taken to a camp near the single men's quarters. At the next meeting of the tribes for initiation purposes these young men will be permitted to be present at all the secret ceremonies which may take place.

C. Provis reports that "among the natives of Fowler's Bay, South Australia, after the boys were circumcised their hair was daubed with grease and clay and rolled into several divisions like rat's tails. A rounded pad composed of emu feathers, grease, clay and human excrement was then placed on top of the head and all the hair brought up over it and securely bound in its place."<sup>1</sup>

<sup>1</sup> *Folklore, Manners, etc., of South Australian Aborigines* (Adelaide, 1879), pp. 99, 100.

## SUBINCISION.

Splitting the lower side of the male sexual organ is denoted by a different word in each of the several communities among whom it is practiced. It will therefore prevent any confusion as to what is meant if we disregard the native nomenclature and substitute the English term *Subincision*, a name which has already been used by some writers and clearly indicates the character of the rite.

Some time after the wound caused by the circumcision has healed, the tribes are again brought together and the ceremony of subincision performed. The length of time between the two operations varies among different tribes, and is also subject to the convenience of mustering the people and other circumstances. The interval may be only a few months, or it may be a year or two, or perhaps several years. The age at which it is performed is entirely in the discretion of the old chiefs, and fluctuates from about fourteen to eighteen years.

All the preparatory arrangements are substantially the same as already stated in dealing with "circumcision;" and the proponents for initiation must be young fellows who have already submitted to that rite at previous gatherings. On the evening preceding the day fixed for the ceremony, the novices are taken to the appointed place near the camp, where they remain all night without clothing or rest of any kind. No youth who has not been subincised, nor any female, is allowed to see any part of this ceremony.

Early in the morning a novice is caught and thrown face upward on the backs of a heap of men, similar to that described in the circumcision ceremony, and held in position, a bullroarer being sounded by one of the men within hearing, but out of sight. In some cases a man sits astride his chest, so as to render movement of the body impossible. One of the assistants then takes hold of the youth's penis in his fingers and stretches it full length upward along the abdomen. He uses both hands in catching the glans—a hand on each side—and holds it in such a position as to expose the meatus and the urethral canal as fully as possible. The operator, who is chosen from among the strange tribes present, then with a sharp flint cuts the urethra open, extending the incision from the meatus toward the scrotum about two inches, and in some cases almost back to the scrotal pouch. In other districts the urethra is split from near the scrotum to within about an inch of the glans,

but leaving the head of the penis and the meatus uninjured. In the latter case the length of the cleft is from one to two inches or more.

The graduate is then released, and a piece of soft bark or a bundle of fur or down, greased with animal fat, is laid in the incision to keep it open. Wet clay or ashes moistened with a man's urine are also put in the wound to assist the healing. The organ is then bound round with string manufactured by the natives from the bark of a shrub or small tree bearing a yellow flower which grows in the sand hills.

As each youth passes through the ordeal he is placed standing on one side of the cleared space, and when the ceremony is concluded they are all congratulated by the men present, and the caution in regard to keeping the secret is again repeated. The young men are then taken away by their guardians into the bush, and when their wounds are healed they are brought back to a prepared spot in the vicinity of the camp and presented to the people of their tribe. This is done with certain formalities which need not now be entered upon, after which they are invested with the belt, the kilt, and other articles comprising the simple dress of an Australian savage.

During the ceremony of subincision—or at that of circumcision if the latter only is practiced—one or two men are killed and eaten by the visitors, who also drink the blood. The tribe in whose territory the circumcision or subincision has been carried out—these being the people who summoned their neighbors to attend the ceremonies—have to provide the person or persons thus sacrificed from among themselves. I also have evidence of this cannibalistic rite among the tribes occupying the eastern portion of Australia, where the initiation ceremonies take a different form.<sup>1</sup>

The Rev. C. W. Schürmann was the first author to accurately describe the mutilation of the penis among Australian tribes.<sup>2</sup> In 1846, when speaking of the Port Lincoln natives, South Australia, he states: "It consists of a cut from the orifice of the penis along its lower side down to the scrotum, thus laying the passage open in its whole length." In 1845, Mr. E. J. Eyre also reports having observed this peculiar custom in the same part of the country.<sup>3</sup> As

<sup>1</sup> PROC. AMER. PHILOS. SOC., Vol. xxxvii, p. 66.

*Journ. Roy. Soc. N. S. Wales*, Vol. xxxii, p. 250.

<sup>2</sup> *Aboriginal Tribes of Port Lincoln, South Australia* (Adelaide, 1846) p. 15.

<sup>3</sup> *Journs. Expeds. Discov. Central Aus.* (1845), Vol. ii, p. 332.

regards slitting a portion only of the urethral canal and leaving the head of the penis intact, a police trooper named Richards, in speaking of the natives of Fowler's Bay and Davenport Creek, South Australia, says: "An incision is made in the penis from near the testes to nearly the end."<sup>1</sup> C. Provis, a corporal in the police force, referring to the people near the same district, says: "An incision about half an inch long is made in the urethra between the scrotum and glans penis."<sup>2</sup>

Whether the incision is made from the meatus or there is only a perforation in the middle of the urethral canal in the way described, the subjects always afterward pass their water through the artificial opening. The men partially squat down during micturition and hold the penis horizontal with one hand. After the wound heals the urethra appears as a mere groove which becomes callous; and in those cases where the glans is split, the penis during erection becomes flatter and broader at the extremity than in its natural condition.

There is a widely spread opinion among laymen, and a few medical men have been found concurring in the same view, that the object of this rite is to prevent impregnation. I have made searching personal inquiries over an immense extent of country in Queensland, South Australia and Western Australia, and have collected incontestable evidence that men who have been operated upon in this way can be the fathers of families. Another equally erroneous popular belief is that some of the men are left intact for the purpose of propagating the race. Having carefully investigated this matter I am quite satisfied that in any case where such men have been observed they have been merely visitors from other tribes where the custom was not in force.

#### SCARRING THE BODY.

Raising cicatrices by means of cutting on the back and chest is a custom of wide prevalence among the Australian aborigines, but more importance is attached to the ceremony in some districts than in others. From Cooper's Creek to the Great Australian Bight the rite may be briefly described as follows:

The subject is kept awake without food or clothing during a cold night, as in the two last described ceremonies, and in the morning,

<sup>1</sup> *Folklore, Manners, etc., S. A. Aborigines* (1879), p. 103.

<sup>2</sup> *Ibid.*, p. 99.

as soon as it is clear, blood is sprinkled over his body from the arms of some of the initiated and he is required to drink a small quantity, which must be that of a man older and stronger than himself. He is then laid on a heap of green bushes piled up on the ground to serve as a platform, where a man who is not a relative cuts certain lines on the back of his shoulders, on his chest and on the arms with a sharp flake of stone similar to that used in circumcision. The position and extent of the scarring is regulated by the custom of the tribe to which the novitiate belongs. During these proceedings the men standing around make a great noise. After this cutting, which is all done on the same day, a coat of ground charcoal mixed with grease is applied to his body, and he is kept at that place for two or three days.

He is then taken away into the scrubs by some initiated men who act as his guardians and provide him with food. He is not permitted to speak above a whisper, and firesticks are occasionally held close to the wounds to make them open and protrude as much as possible during the process of healing, in order to leave raised scars. Every evening about sundown he is freshly painted with a mixture of charcoal and grease on the arms, chest and face, the mixture being applied freely to the gashes in the flesh.

In the course of about six weeks preparations are made for returning the graduate to the tribe. He is now at liberty to go in quest of such articles of food as game, honey, roots and so on. Next he is painted with red ochre and grease on the lower parts of his body and on the hands and arms as far as the elbows. He is then taken to a spot near the main camp, where he is met and welcomed by the old men. A feast then takes place at which he contributes all the provisions he may have succeeded in obtaining, and gives presents to the men who participated in the ceremony of scarring his body.

As already stated, the youths are taken away from the women after they are circumcised, again when they are subincised, and again after their bodies are scarred. During these long sojourns in the bush with the old men they are permitted to see and listen to certain dances and songs, the secret lore of their forefathers and the traditional customs of the tribe. A mystic language or vocabulary is also inculcated, which is known only to those who have passed through the prescribed course of instruction. Every man and woman, all the animals, plants and surrounding

objects, as well as the principal places in their hunting grounds, have a secret name by which they are spoken of among the initiated, in addition to the general nomenclature with which the women and children are familiar. After the novitiates have passed through the final stages of the inaugural rites, the instruction thus briefly outlined is continued for many years at the single men's camp, at which the catechumens have now the right to be present.

In the portion of South Australia where subincision is not practiced the scarring takes place some time after the boys recover from the effects of circumcision. And in the districts where depilation is the initiatory rite, as in the Narrinyeri and adjacent tribes, the scarring succeeds that ceremony.

It not infrequently happens that after a batch of novices are circumcised, as described in earlier pages, and before the tribes disperse, such of the young men present who have passed through that ordeal at a previous meeting, and have attained a sufficient age, are seized by direction of the head-men and the rite of subincision performed upon them. This is done to save the delay and trouble of mustering the people again for the latter ceremony, in cases where the graduates are few in number.

It may be stated that the women, girls and little boys are forever afterward forbidden to go near any of the localities where the rites of circumcision, subincision or scarring have been carried out, these spots being rigorously tabooed to the uninitiated. This taboo extends to the initiated of a lower degree ; for example, a circumcised youth could not enter upon a place where subincision had been performed, and so on.

Certain restrictions as to the food to be eaten by the novices at different periods of their course of instruction have to be complied with, in accordance with ancient custom, under the supervision of the old men.

#### INITIATION OF WOMEN.

It may be stated generally that among all Australian tribes every girl on attaining puberty is violated, either in a natural way or by artificial means, before she is permitted to have a husband ; this is a tribal law from which there is no escape. Among the people treated of in this paper it is found that certain mutilations are performed upon the young women by which the vaginal orifice is permanently enlarged.

When one or more girls have reached the requisite age, which is determined by the first menstrual flux and the development of the breasts, a meeting of the tribe takes place and some festivities are indulged in. The girls are taken by some old women a short distance from the camp, where they are met by men who take charge of them and conduct them to a place where everything is in readiness for the purpose. These men are *Noapa* to the novices—that is, they are men whom they could marry in accordance with the tribal laws. Here a girl is caught and placed lying face upward on the ground, and her hands and feet are held by the men present. An old man, appointed for this duty, then inserts two or three of his fingers, bound round with human hair, into the vaginal orifice for the purpose of stretching it. Sometimes a smooth piece of wood or stone, of the requisite thickness and length, is used to accomplish the same result. In either case the operation is continued until bleeding takes place. In other districts the lower part of the vaginal wall is lacerated with a sharp stone, the incision extending more or less into the perineum. Forcing a large body into the vagina in any of the ways just described causes a rupture of the fourchette, similar to that which usually takes place in the first parturition ; and cutting with an edged stone effects the same purpose. Bleeding from the wound is arrested by plugging fur or birds' down into the passage. Shortly afterward all the men present, one after the other, avail themselves of their right of prelibation, or, as it is termed by the French anthropologists, *droit du culage*.

These mutilations, like those upon the men already referred to, are commonly supposed by Europeans to be done for the purpose of rendering the women incapable of bearing children, but I have gathered abundant evidence that there is no foundation whatever for this assumption.

#### DEPILATION.

This ceremony, the principal feature of which is plucking the hair from the bodies of the graduates, is practiced in the Narrinyeri and Booandik nations,<sup>1</sup> occupying the southeast corner of South Australia. As it is substantially the same as the *Kuranda* ceremony of some of the Barkunjee tribes, described in a paper contributed by me to the Royal Society of New South Wales in

<sup>1</sup> *The American Anthropologist*, Vol. xi, pp. 331-343, Plate V.

1898, it will be sufficient to give the following *r  sum  * from my previous work.<sup>1</sup>

The preliminaries connected with inviting the neighboring tribes and their assemblage at an appointed meeting place are almost identical with the practice of other districts. The time of life at which a youth is considered ready for the ordeal is determined by the first appearance of hair on the pubes and chin. On the morning of the day settled upon for the principal ceremony all the people are astir at daylight. The boys to be operated upon, who have been gathered out of the camp the previous night, are now painted all over with red ochre, their hair being combed and decorated with the white down of birds. When all is ready the guardians take charge of the novices, and a number of men armed with spears surround them in a circle, and all of them march away. The men make a great noise, shouting and beating their weapons together, but the boys remain silent, with their heads bowed toward their breasts.

The mothers of the novices and other women present make a pretence of resistance by throwing pieces of sticks over the heads of the men, but do not attempt to follow them. The men and graduates then proceed to a secluded locality previously agreed upon, perhaps some miles distant, where a camp is formed, and the novices placed lying down on a layer of leaves upon the ground, and are covered over with cloaks or grass, their guardians remaining with them. All the other men make their camp in close proximity. Between the quarters of the boys and those of the men a space is cleared of all sticks and grass, and a fire lighted close by it. In the evening, after the youths have partaken of their allowance of food, they are placed, sitting in a row, near this prepared spot, and the men go through various pantomimic performances, consisting of hunting and other scenes, imitating the animals which are the totems of those present, and certain obscene gesticulations which are usually practiced on similar occasions. Different burlesques take place every evening, and also sometimes during the day if the men are not otherwise occupied.

A week or more may be spent at these camping places in the bush, the time being regulated by the weather and other considerations. When conducting the novices from one camp to another they are obliged to hold a bunch of green boughs in each hand.

<sup>1</sup> *Journ. Roy. Soc. N. S. Wales*, Vol. xxxii, pp. 243-245, Plate XII.

During the afternoon of one or more of the days of this period the novitiates are carried a short distance from the camp, and placed lying down on bushes thickly strewn on the ground, and rugs spread over them. A man then sits down beside each novice, and commences pulling out the hair from the pubes, under the arms and the incipient beard ; when one man gets tired he is replaced by another. Beeswax or gum is used upon the ends of the fingers to facilitate catching the hair, which is pulled out singly. The men of the novitiates' own tribe do not take part in the hair-plucking operation, this duty devolving upon the men of the different strange tribes present. The pluckers must be men who have been initiated in the same way at previous gatherings, and are the potential brothers-in-law of the novices who have been assigned to them. Some of the head-men of each tribe sit on the ground near by, directing the proceedings, and a bullroarer is sounded in the vicinity. The hair pulled out of the bodies of each youth is kept carefully by itself, and is given into the charge of one of his relatives, in the same way that the extracted tooth is disposed of in other districts. When the plucking of the hair has been completed the novices are raised to their feet by their guardians and other men, amid the shouts of all present. Each graduate is then painted and invested with the usual regalia of a man of the tribe.

The novices are then cautioned against divulging the details of what they have passed through to any person except the initiated. They are now taken to a place where the women have formed a new camp, where they are met by their mothers and other female relations, who light fires to the windward of them, enveloping them all in a dense smoke, caused by placing green grass, bushes or weeds on the burning wood. The graduates have to pass through this ordeal of depilation at not less than two or three different meetings of the tribes for that purpose before they can be admitted to full membership and be permitted to take a wife.

While the novitiates are going through their course of initiation in the bush with the old men they are shown the sacred bullroarer, and certain crystalline quartz stones which are supposed to protect, or in some way to confer magical powers upon, their possessor.

In the Narrinyeri, and in the Adjadurah nation adjoining them on the west, marriages are regulated by the old men in accordance with fixed rules. The sons and daughters of particular women are

allotted as husbands and wives respectively to the sons and daughters of certain other women, these matters being arranged during the infancy of the parties to the marriage, and in some cases before they are born. In order that every man and woman may be sure of obtaining a conjugal mate, several persons are appointed to each individual of either sex, the same persons being often eligible to several different people. When they all grow up to manhood and womanhood each man claims the woman who has been assigned to him, or, if she has died, he takes one of the other women who were appointed to meet such a contingency. In like manner, if the allotted husband of a young woman loses his life, she is taken by one of the other men provided for the purpose.

#### MISCELLANEOUS PHALLIC RITES.

Besides the inaugural rites herein described, I am acquainted with other forms of initiation ceremonies in different parts of Australia, in all of which great prominence is given to the sexual organs. In aboriginal carvings of human beings on rocks and on trees, in raised or carved figures on the ground, and in paintings on the walls of caves, the sexual organs are conspicuously displayed. There is much in these rites and customs suggestive of the existence of some form of phallic worship at an earlier period, if not still actually observed, among the Australian aborigines.

In the great gatherings for the Bora ceremonies of the Kamilaroi community a gigantic horizontal image of Byama, a mythologic ancestor, is formed by heaping up loose earth upon the surface of the ground.<sup>1</sup> He is represented lying on his back, with a piece of wood cut into a representation of the human penis projecting from his abdomen. This organ is disproportionately large compared with the dimensions of the body. The initiated men assemble daily on the Bora ground and dance round this image, uttering guttural incantations and making remarks referring to the great size of the penis, and while so engaged they catch hold of their own genital organs in both hands. Similar representations have been observed by me among the Wiradjuri, Koombanggery and several other tribes.

Not far from the image of Byama is the earthen representation of his wife, also of colossal proportions and lying on her back,

<sup>1</sup> *Proc. Roy. Soc. Victoria*, Vol. ix, N. S., p. 144.

with the pudenda prominently exposed, around whom the men execute many libidinous dances.

On a Bora ground at Gundabloui, Moonie river, in addition to Byama and his female consort, there were the images of a man and woman lying together behind a tree<sup>1</sup> in the act of copulating. Similar shouting and dancing to that just described was indulged in around these figures.

Bora grounds always consist of two circles, defined by a low bank of loose earth, with a pathway connecting them, called *thoonburnga*, a word derived from *thoon*, the Kamilaroi name for the penis. The initiated men in going from one circle to the other walk along this track, which is supposed to represent the penis of Dharramoolan, a mystic evil being who is said to preside over the Bora ceremonies.

When the men assemble at the Bora circle and proclaim their totems, as described in my previous memoirs,<sup>2</sup> they also shout out the name of the penis. Certain localities in their territory are called by names made up from those of the genital organs of both sexes.<sup>3</sup> In many tribes the sacred bullroarer is rubbed upon the penis of every novitiate present at the inaugural rites.

During the secret portions of the ceremonies, the novitiates are placed sitting on bushes on the ground, with their hands clutching their genitals. The men place themselves in many obscene attitudes, in some cases fastening a piece of bark to the penis to give it the appearance of being of great length.<sup>4</sup> At other times they smear that organ with blood to make the boys believe that they have a menstrual flow, like the women. In some instances the men rub their penis on the food given to the novices; in others, they stand in front of the boys, displaying their genitalia, and invite them to take particular notice.<sup>5</sup>

In the pantomimic performances in the bush, in which the totems are represented, a man is hidden in a hollow place in the surface of the ground and covered over with leaves. When the men of the Kooringal presently turn him out of his lair—pretending to the novices that they think it is the nest of a gigantic bandi-

<sup>1</sup> *Journ. Anthropol. Inst.*, London, Vol. xxiv, p. 416.

<sup>2</sup> *Proc. Roy. Soc. Victoria*, Vol. x, N. S., p. 4.

<sup>3</sup> *American Anthropologist*, Washington, Vol. ii, N. S., p. 141.

<sup>4</sup> *Ibid.*, Vol. ix, N. S., p. 166.

<sup>5</sup> *Journ. Roy. Geog. Soc. Aust.*, Queensland Bch., Vol. xv.

coot—they roll him over on his back and examine whether he is a buck or a doe.

Among all the aboriginal tribes with which I am acquainted masturbation and sodomy are practiced on certain occasions.<sup>1</sup> It is more general in the Kimberley district and Northern Territory than elsewhere reached by my inquiries, but I have traced them in the inaugural rites and ceremonial corroborries of the natives in all the Australian colonies.

In previous articles I have referred to the enactment of an obscene and disgusting tableau, called *Boballai*.<sup>2</sup> In several rehearsals of this tableau which I have witnessed there was no actual sodomy, but some of the old head-men present told me the vice was perpetrated in former times during this portion of the Bora ceremonies.

Mr. R. B. Smyth narrates a legend of the Victorian tribes which credits Boonjil, a traditionary ancestral chief, with micturating continually for several days upon the earth, the ample store of urine flowing away and forming the great sea.<sup>3</sup>

In the Dieyerie tribe the men obtained blood by wounding the penis for the purpose of fixing the down of birds upon their bodies at certain ceremonial dances. Mr. S. Gason<sup>4</sup> states that when the people of that tribe wish to make the wild fowl lay an abundant supply of eggs some of the able-bodied men sit in a circle, each having a bone from the leg of a kangaroo, sharpened at one end, with which they pierce the scrotum several times. . . . They are generally laid up for two or three weeks afterward and are unable to walk.

Dr. E. C. Stirling, in describing the customs of some tribes in the Northern Territory, states that in some cases of severe illness the sick man is anointed all over with blood obtained by piercing the labia minora. The patient is held by several women while she, whose blood is being used, rubs it all over his body, after which a coating of grease is used. A sick woman may be similarly anointed with blood taken from the male urethra.<sup>5</sup>

<sup>1</sup> PROC. AMER. PHILOS. SOC., Vol. xxxix, p. 125.

<sup>2</sup> Journ. Anthropol. Inst., London, Vol. xxv, pp. 333, 334.

<sup>3</sup> Aborigines of Victoria (Melbourne, 1878), Vol. i, p. 429.

<sup>4</sup> The Dieyerie Tribe of Australian Aborigines (Adelaide, 1874), p. 25.

<sup>5</sup> Horn Expedition Central Australia, Part iv, p. 182.

Both male and female urine is applied externally in several kinds of sickness, and is believed to be an excellent remedy. At the initiation ceremonies of many tribes the novices are made to drink the urine of the men, and also to eat human excrement.<sup>1</sup>

In several districts, when a boy reaches seven or eight years of age or upward and dies, his mother must submit to the plucking out of the hair of the pubes by the people of her own tribe.

Although the rites and customs described in the foregoing pages may appear very horrible to us, yet we should remember that the savage has been brought up amid similar scenes from his childhood, which causes him to view them in a different light from ours. To him they have all the sanctity and force of divine law; and any neglect on his part to conform to long-established custom would bring down upon him the hostility of the community, and subject him to all the retributive terrors of superstition.

#### REFERENCE TO THE MAP.

The map to which these references apply is Plate VI, accompanying my paper on the "Divisions of the South Australian Aborigines," published in No. 161 of the present volume of the PROCEEDINGS of this Society, pp. 78-93.

The region within which circumcision is performed, and also that in which the additional rite of subincision is practiced, are plainly delineated upon the map in question and fully explained in the letter-press at p. 93.

The map also shows the Narrinyeri nation, V, in which the rite of depilation or hair-plucking is in operation, which also extends into the part of the Booandik nation, VI, which is contiguous on the south.

Scarring the body is in vogue over the entire territory delineated on the map, but is carried out with greater ceremonial in some parts than in others.

Initiation of women is also practiced over all the country represented by the map, but the more rigorous forms of it, detailed in the letter-press, belong to the immense districts west and north of Port Augusta, reaching to the boundary of South Australia in both these directions.

In the northern part of the Kokatha nation, among the Hillary,

<sup>1</sup> *American Anthropologist*, Washington, Vol. ix, p. 339.

Kooyeeunna, Dieyerie, Ahminie, Wonkaoora, Wonkamudla, Yow-era-warrika and Yanderawantha, the custom of extracting one or two of the front teeth is carried out, females being included in some of the tribes mentioned. In the remainder of the territory shown on the map the teeth are not interfered with.

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*Stated Meeting, October 19, 1900.*

Vice-President SELLERS in the Chair.

Present, 20 members.

The death of Sir Henry W. Acland, Bart., K. C. B., at Oxford, England, on October 16, 1900, was announced.

Dr. J. Cheston Morris read an obituary notice of Dr. Henry Hartshorne.

The following papers were presented for the *Transactions*:

By Prof. C. L. Doolittle, on "Results of Observations Made at the Sayre Observatory, South Bethlehem, with the Zenith Telescope, from January 19, 1894, to August 19, 1895."

By Mr. O. P. Hay, on "The Chronological Distribution of the Elasmobranchs."

Mr. Rosengarten corrected an error in his paper, read before the Society April 6, 1900, entitled "American History from German Archives," and printed in Vol. XXXIX, No. 162, p. 129, etc., of its PROCEEDINGS, as follows:

It is there stated that "the Count of Zwei-Brücken (Deux-Ponts) published his *American Campaigns* in Paris in 1786, and his pamphlet was translated and reprinted by Dr. Green, of the Massachusetts Historical Society." The blunder of thus taking away from Dr. Green the credit due to him for the discovery and publication of the *Journal of Deux-Ponts* is inexcusable. Dr. Green published it in Boston in 1868, and in the Introduction tells the whole story: in June, 1867, he found the MS. *Journal* on a second-hand book-